THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering." BOOK OF MORMON, ALMA 13: 28.

No. 26, Vol. 90 Thursday, June 28, 1928 Price One Penny

WITNESSES FOR JOSEPH SMITH THE PROPHET*

ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE

THE BEAUTIFUL TENOR SOLO that was rendered here this afternoon impressed me very much. The prediction made by Joseph who was sold into Egypt, looking down through the vista of time, and seeing that a man of God would be raised up for the accomplishment of a mighty work in the last days, contained a very specific declaration to the effect that as his own name was Joseph, so should be the name of this individual whom the Lord would raise up, and not only that, but that the name of the individual's father also should be Joseph. The coming forth of Joseph Smith as a prophet of the last dispensation fulfils that prediction beautifully. His coming forth and the visitation of the Father and the Son and the message delivered to the boy, Joseph, in answer to his earnest prayer, were most beautifully presented in that solo this afternoon.

As I was thinking of these things, I thanked the Lord in my heart for the many evidences that He has given to us of the truth of the Gospel, as it has been revealed to us through the instrumentality of Joseph Smith. And I said to myself: I know that this is God's work; I know that Joseph Smith was a prophet of God, and I can prove it to my own entire satisfaction. It does seem to me that

*From an address delivered at the second session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 6th, 1928.

what is satisfying to my soul, in the way of evidence, should be satisfying to the souls of other men and women who are honestly seeking for light and truth.

It is not unusual that witnesses should be raised up to testify of God and His Son Jesus Christ and of the truth. We read in Acts, first chapter and eighth verse:

> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

With the disciples of the Master, that was one important part of their calling, to be witnesses of the Lord. In John, twentieth chapter and thirty-first verse, in speaking of the things which were written and preserved in the New Testament, we read:

> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

And so, in this day and time, the Lord has raised up witnesses for Him. His prophets are His living witnesses and the oracles of the Church. After Joseph Smith had received from the Angel Moroni the plates from which the Book of Mormon has been translated, and after the translation, the Lord provided witnesses, and He did this that men and women who are seeking for light and truth might be convinced and that those who believe not might be left without excuse.

BOOK OF MORMON WITNESSES

You know the nature of the testimony of Oliver Cowdery, David Whitmer and Martin Harris. They testify that an angel of God came down from heaven and laid before their eyes; that they beheld and saw the plates and the engravings thereon; that they heard a voice from heaven saying that they had been translated by the gift and power of God; and that they were commanded to bear record of that fact, which they did.

Eight other witnesses, reputable men, men of character, testified that Joseph Smith showed to them the plates, which had the appearance of gold, and as many of the leaves as he had translated they handled with their hands, and they declared that the characters on those plates had the appearance of ancient work and of curious workmanship, and they gave their names to the world as witnesses of these facts.

In the Book of Ether (Book of Mormon), fifth chapter, third and fourth verses, we have a declaration that the Lord would raise up these witnesses, in words like this:

> And unto three shall they [the plates] be shown by the power of God; wherefore they shall know of a surety that these things are true.
>
> And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown

forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day.

In one of our modern revelations, as contained in section twenty of the Doctrine and Covenants, the Lord to the Prophet Joseph Smith said:

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation.

A TRUE PROPHET

Applying a little reason to these testimonies—and I am sure that the Lord intends that we should—I conclude that these evidences, these testimonies of the three and eight witnesses to the truth of the Book of Mormon, are just as strong testimonies that Joseph Smith was a prophet of God as that the Book of Mormon is true. The Book of Mormon could not be true, having come through the instrumentality of Joseph Smith, had he not been a prophet of God.

We may take the test which our Saviour gave by which we might know a true or a false prophet. He said:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . .

Wherefore by their fruits ye shall know them.

There can be no question about the Book of Mormon, as it is given to us to-day, with the fulness of the everlasting Gospel contained therein, being the fruit of this tree, Joseph Smith, in that it was given to us of the Lord through him. Then, if Joseph Smith is a prophet of God, the story that he tells of the visitation of the Father and the Son to him must be true, and, being true, God the Eternal Father is a glorified, immortal Being, having a body of flesh and bones and spirit, and His Son like Him. Joseph Smith being a prophet, this visitation being true, the things that were told to the Prophet Joseph by the Son of God must also be true—that there had been a falling away. That did not mean that just a few apostatized from the Church. It has always been that way; in every dispensation there are some that fall away. There had been a general or universal apostasy from the truth.

That is the word of our Lord and Saviour to the Prophet Joseph Smith, and the testimony of these witnesses is a testimony of that fact.

APOSTASY AND RESTORATION

We stand for a restoration of the Gospel. But how can there be a restoration of the Gospel without there first be a falling away? The scriptures tell us that known unto God are all things, even the end from the beginning. They also tell us that no propheey of the scriptnre is of any private interpretation, and that the prophecies came not in olden time by the will of man, but that holy men of God spoke as they were moved upon by the power of the Holy Ghost. That is the means of commmieation between the heavens and the earth.

And again, we are told that the Lord doeth no thing, but He revealeth His secrets to His servants the prophets. And I think we may add to that, no great thing is done, affecting the human family, except it has been revealed to His servants the prophets. If there was to be a universal falling away from the truth, He would have made it known through His prophets. He has done so, and made it very clear. Many scriptural declarations coneerning an apostate condition are to be found in the Old and New Testaments. History tells us that there has been this falling away.

PRIESTHOOD RESTORED

The Lord has sent John the Baptist, who died in the primitive days, who held the Aaronic Priesthood, and the keys of that Priesthood were eonferred by him upon Joseph Smith and Oliver Cowdery, with authority also to eonfer it upon others who were worthy. That was in the spring of 1829. A little later, Peter, James and John, who held the keys of the Melchizedek Priesthood in the primitive days, eame and visited Joseph and Oliver and eonferred the keys of that Priesthood upon them.

If Joseph Smith had not been a prophet of God, these witnesses eould not have testified as they did; he being a prophet of God, what he said and what Oliver Cowdery said in regard to the restoring of the Aaronic and Melchizedek Priesthoods upon them must be true. It happened just about the time that these witnesses bore their testimony, in the spring of 1829. It was on the 15th day of May that John the Baptist conferred the keys of the Aaronie Priesthood.

I say these witnesses, the like of which no other religious organization can provide for its eomfort and eonversion, are witnesses of the truth of the restoration of the everlasting Gospel.

John, the Revelator, as recorded in Revelation, fourteenth chapter, sixth and seventh verses, when his vision was opened to

see the many things that were to transpire before the great and glorious event of the coming of our Lord in the last days, towards which the eyes of all religionists are directed to-day, said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Would there have been any occasion for an angel to deliver the everlasting Gospel to the nations of the earth if the Gospel recognized of the Lord and the authority of the Lord to administer the ordinances of the Gospel had been here? Reason answers that question for us. There would have been no occasion for it.

JOHN'S VISION FULFILLED

The visitation of the Angel Moroni fulfilled, at least partly, the vision of John upon Patmos, when he delivered to the Prophet Joseph Smith the plates from which the Book of Mormon was translated, containing the fulness of the everlasting Gospel as taught by our Saviour to the ancient inhabitants on this continent. If there need be any further administration to make a full and complete fulfilment of what John saw, we find it in the visitation of John the Baptist, conferring the keys of the Aaronic Priesthood, and in the visitation of Peter, James and John, conferring the keys of the Melchizedek Priesthood, conferring the power and authority to build up the Church and kingdom of God upon the earth, to establish the Church of Christ, to restore the Gospel, and to administer the ordinances unto the children of men who are prepared to receive them.

All these and numerous other evidences come up before us, proving the truth of this work and that Joseph Smith was a divinely inspired man of God, a prophet in very deed.

NOT ALL ACCOMPLISHED AT ONCE

And now, carrying the thought just a little further, if I may, all that we see in this mighty work of God, the admiration of the world because of the beauty and perfection of its organization, the efficiency of its workings—all were not accomplished in the days of Joseph Smith. Only one of these great auxiliary associations of the Church was organized in his day, but they have been organized since, under the leadership of those who have succeeded to the Presidency of this Church. These great auxiliary associations, our Church school system, our seminaries, these stakes of Zion throughout the valleys of the mountains, ninety-nine in number, and a thousand wards and branches, are evidences to me, conclusive and convincing, that those who have

succeeded to the Presidency of this Church have been recognized of the Lord. His power has been with them in administration, and with those who have been associated with them, and this work has grown and prospered until it has arrived at its present condition.

I know that Heber J. Grant is an inspired man of God, the right man at the head of this work, a prophet, seer and revelator, just as well as I know that Joseph Smith was a prophet of God. I uphold and sustain him as such. This people do also. Were it not so, he could not accomplish the work the Lord has for him to accomplish, and that which he is accomplishing with the means that the Lord has given him. So that I know that we are the people of God, that this is the Church of Christ, the power of God unto salvation, and I do know that it will go on to triumph. The truth will, ultimately, prevail throughout this world, and the purposes of our Father in heaven will be consummated; His Son will come to reign over this, His kingdom, as King of kings and Lord of lords, forever and ever.

This is my testimony; I bear it unto you in the name of Jesus Christ. Amen.

FROM AN OLD "STAR" READER

THE FOLLOWING PORTION of a letter from a native of England, a missionary and an old *Star* reader, now a resident of Deseret, Utah, reached the desk of the Editor a short time since.

Deseret, May 14th, 1928

Dear Brother:

I presume I am a stranger to you, but I am acquainted with the most of the Quorum of the Twelve and have been acquainted with all the Presidents of the Church from President Brigham Young to President Heber J. Grant. I have been a member of the Church about seventy-five years, and will be eighty-five years old next birthday. I was a reader of the *Star* in my childhood. My father took the *Star* when I was a child and I used to read it then, and forty years ago I was President of the Birmingham Conference, and have been reading it most of the time since. . . . I am thankful for the *Star* and read every one that comes and enjoy the progress of the work in the Mission.

I was born in Tiverton, Devonshire. My parents moved to Birmingham when I was six years old. There I was baptized and I emigrated in 1861 in the good ship *Underwriter*, Captain Roberts. I crossed the plains in Homer Duncan's company and drove an ox team for Thomas Odell, and in 1862 I drove an ox team into Southern Utah and have been a worker in the Church fifty years.

I have led the choir in Deseret, but am going to be released after the June Stake Conference. I am getting old. I can feel it

coming on. I have been a hard worker all my life and have raised a large family, eleven sons and eleven daughters, and have had three sons on missions and served two years in the British Mission and hope to have more go soon, for I have one son and three daughters all willing to go as soon as I can find means to pay their way. . . .

Well, dear brother, I thank you for the *Star*, and hope to read it as long as I live, and perhaps I may take a copy with me when I go to the other side.

God bless you and yours, is my earnest wish, and may the Mission prosper. I remain your brother in the Gospel,

SAMUEL W. WESTERN

TO PROPHET AND PATRIARCH

THE FOLLOWING LINES are taken from a much longer poem written by Eliza R. Snow at Nauvoo, Illinois, July 1st, 1844, shortly following the martyrdom of the Prophet and his brother, Hyrum.

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty power;
Support thy Saints beneath this awful stroke;
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flowed
The words of life thy Spirit has bestowed;
A depth of thought no human art could reach
From time to time rolled in sublimest speech
From the celestial fountain, through his mind,
To purify and elevate mankind;
The rich intelligence by him brought forth
Is like the sunbeam spreading o'er the earth.

Now Zion mourns; she mourns an earthly head—
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calvary's scene, has laid the brothers low!
One in their life, and one in death—they proved
How strong their friendship—how they truly loved;
True to their mission until death they stood,
Then sealed their testimony with their blood.

Ye Saints! be still, and know that God is just;
With steadfast purpose in his promise trust—
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Times and Seasons

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 28, 1928

EDITORIAL

THE MARTYRDOM OF JOSEPH SMITH

EIGHTY-FOUR years ago, in defense of the brutal murder of Joseph and Hyrum Smith, it was said by those in sympathy with that awful crime, that Joseph Smith was a self-seeking, lawless deceiver, who deserved nothing better. Since then every scrap of Joseph Smith's history has been brought into full light by the lust of enemies and the zeal of scholars. As a result, the world's verdict has been reversed. It is now believed by all well-informed persons that the Prophet was the victim of lawless scoundrels, who with deliberation and in cold blood assassinated innocent and high-minded men.

Joseph Smith is no longer held to have been a wilful deceiver. The facts of his life do not support such a conclusion. This is admitted by the bitterest enemies of the Church which the Prophet founded. Those who will not accept his own claims, therefore, present him as a self-deluded man, of unsound mind, but who believed his teachings to be true. Such an explanation does not suffice, for the doctrine and organization of the Church of Jesus Christ of Latter-day Saints form an orderly system, comparable only, so it has been said, with the most perfect army organization. Such order and system do not proceed from a disordered brain. Confusion is the only child of the muddled mind. It is far easier to accept his own explanation, that he was taught of God, the Author of orderly truth. The fact is, that the origin of the Prophet's wisdom still baffles those who will not believe in his divine commission.

The charge that Joseph Smith was lawless has likewise vanished, since it has been shown that from the beginning of his ministry he taught and accepted the supreme need of obeying law, whether of God or of country:

"Ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and do it not, the same is not my disciple, and shall be cast out from among you;" also, "We believe—in obeying, honouring and sustaining the law."

This doctrine was steadily applied in the Church over which he presided. The thief and the adulterer; the covenant breaker and the bearer of false witness, were cast out. No matter how high their position, or how valuable to the Prophet, they were subjected to the punishment meted out to the lawless. Moreover,

his personal experience proves him a respecter of the law. He was arrested nearly fifty times, in various places, on charges preferred by enemies, but every time he was found innocent. A lawless man, in unfriendly courts, could not have escaped conviction so completely.

History has also declared against the charge that he was a self-seeking man. The compelling motive of self-seekers is personal comfort and well-being. No man tolerates continual discomfort and failure, brought on by a cause, unless he thinks more of the cause than of himself. Few men have received less personal reward for public service than did Joseph Smith. An unfriendly magazine, *The Christian Reflector*, stated the case well a short time after the Prophet's death, as follows:

"Joseph Smith, in consequence of his pretensions to be a seer and prophet of God, lived a life of continual persecution and misery. He endured every kind of hardship, contumely and suffering. He was derided, assaulted and imprisoned. His life was one long scene of peril and distress, scarcely brightened by the brief beam of comparative repose which he enjoyed in his own city of Nauvoo. . . . If anything can tend to encourage the supposition that he was a sincere enthusiast—it is the probability that unless supported by such feelings, he would have renounced the unprofitable and ungrateful task, and sought refuge from persecution and misery in private life and honourable industry."

Why then, since Joseph Smith, in the perspective of years, rises as a sincere, honest, law-abiding man, who placed the cause which he represented before all personal considerations, was he persecuted, hounded, and at last murdered? The answer may not be far to seek. He was a bearer of truth to the world—truth that clashed with the accepted errors of the day. Such messengers are seldom welcomed by their generation, but usually persecuted, condemned and made to suffer martyrdom. The truth-bringer is unpopular. Socrates called his people to a better life; Galileo declared that the earth moves around the sun; Huss pleaded for freedom of conscience—and they were made to bear the contempt of their fellows and to meet ignominious deaths. This year, the whole civilized world renders homage to John Bunyan, the author of *The Pilgrim's Progress*, and to William Harvey, the discoverer of the circulation of the blood. Yet, Bunyan spent twelve years in prison for the views he held; and the universities thundered out against the doctrine of Harvey until he was reduced to poverty. The Son of God, bearer of salvation for the human family, was put to death on the cross.

Joseph Smith brought the truth of the Gospel of Jesus Christ into a world darkened by error and man-made chaos. The forces of untruth and evil rose in opposition to the coming light. In the contest Joseph lost his life. But, the work which God had commissioned him to do has gone on. It can not be destroyed.

Hundreds of thousands bear witness to its reality, and to its power of satisfying human needs. The work initiated by Joseph Smith continues to be, as it ever has been, "a marvelous work and a wonder."—W.

PERENNIAL PERSISTENCY

For nearly a century the Press of Great Britain and of the civilized world has freely devoted much costly space to the discussion of Joseph Smith the Prophet, his character, accomplishments and beliefs. Few men have been the subjects of such widespread and diversified comment during their lifetime; fewer still have been the ever-interesting topics of continually reappearing writings more than fourscore years after their death. Rarely a week passes in the British Isles but that his name appears in one connection or another in the pages of recognized publications. The cost of this publicity, favourable and otherwise, had it been paid for at regular publisher's rates, would mount to fabulous sums; but generally it has come without cost and without conscious effort to his followers.

Millions have sought for publicity; thousands have claimed supernatural powers; hundreds have launched new religions. Joseph Smith did none of these, and yet his name persists; his work persists; his teachings persist; the vitality of his message persists—persists and grows. Why this perennial persistency?

The answer is ready—Joseph Smith's message was not his own; he did God's bidding with authority from God, and the message of divine truth that came from heaven to earth through him has changed modern thought, modern life, modern civilization. Unlimited, rational, actual evidences bear out the truth of this statement.

The religions of the world have conformed measurably to the teachings of Joseph Smith during the last one hundred years. Old superstitions have been discredited and discarded; false doctrines have been modified or abandoned. Without attempt to develop and clinch exhaustive arguments, let the following few citations suffice. Recognized religious works of the early nineteenth century refer to the belief that damnation is the irreparable fate of unbaptized infants who die. Early in the nineteenth century Joseph Smith, and the Book of Mormon which he translated, declared against this un-Christlike falsity. Early in the twentieth century the churches no longer press such a claim; the majority have renounced it.

The changes of the recent Prayer Book revision—with the exception of minor changes, and the provision that defeated the measure, the Reservation of the Sacrament—moved toward the tenets of the latter-day prophet—prayers for the dead, recogniz-

ing conscious existence after this life and the possibility of repentance and progression hereafter; changes in the marriage ceremony, recognizing the equality of the sexes; provision for extemporaneous prayers, prayers from the heart—these are the nineteenth century teachings of Joseph Smith.

In 1830 the study of human diet and its relation to health was in its infancy, if, indeed, it had been born. Alcohol, tobacco, tea, coffee and other harmful materials were not considered injurious to bodily welfare. The importance of natural foods was nowhere stressed; the vitamin was unknown. And yet, untutored and unpolished according to worldly standards, Joseph Smith proclaimed a law of health, specific and workable, that was then the object of derision, but is now the subject of wonder and praise. Modern research has corroborated it in detail; modern usage has proved its efficacy. It preceded the health-findings of this age by the better part of a century. Eminent scientists have borne witness of its completeness and wisdom.

And so the list of evidences could be multiplied. Joseph Smith taught the meaning and purpose of life, the preexistence of man, the glorious destiny of man; he established an order and organization that have met with the admiration of the world; he defined truth in a manner that was not current in the diction of the day, but which has since been adopted; he lived for truth; he was martyred for truth; his memory has been pelted and revered for truth; his name, his honour, his work and his message have persisted because of truth. Those who honour him and those who revile him live together in a world that has been enriched and enlightened by the Spirit of Truth, whose humble and effective instrument he was.

RICHARD L. EVANS

TWO MINUTES IN JAIL

NOTE: The following writing by Apostle Willard Richards, who was in Carthage jail with the Prophet Joseph Smith at the time of the martyrdom, is taken from the *Times and Seasons* of August 1st, 1844. Immediately following the martyrdom the mob fled in mortal fear, and Willard Richards lived to see the Church grow and prosper in the Rocky Mountains.—Editor *M. S.*

Possibly the following events occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends.

Carthage, June 27th, 1844

A shower of musket balls was thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps, while Generals Joseph and Hyrum Smith, Mr. Taylor and myself, who were in the front chamber, closed the

door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door and no catch that was useable. The door is a common panel, and as soon as we heard the feet at the stairs' head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

General Joseph Smith, Mr. Taylor and myself sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber directly in front of and facing the door. A ball was sent through the door which hit Hyrum on the side of his nose, when he fell backwards, extended at length without moving his feet. From the holes in his vest (the day was warm and no one had his coat on but myself) pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and, passing through, lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands and mashing the whole body of the watch. At the same instant the ball from the door entered his nose. As he struck the floor he exclaimed emphatically: "I am a dead man." Joseph looked towards him, and responded: "O, dear Brother Hyrum!" and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and entering his throat, passed into his head, while other muskets were aimed at him, and some balls hit him.

Joseph continued snapping his revolver around the casing of the door into space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzles of the guns. When the revolver failed, we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets, half way in the room, and no hope but instant death from within.

Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it into "pie", leaving the hands standing at five o'clock, sixteen minutes and twenty-six seconds, the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their

muzzles with a stick; while they continued to reach their guns into the room, probably left-handed, and aimed their discharge so far around as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick.

Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward, exclaiming: "O Lord, my God!" As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man. At this instant the cry was raised: "He's leaped the window!" and the mob on the stairs and in the entry ran out. I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Joseph Smith's body.

Not satisfied with this I again reached my head out of the window, and watched some seconds, to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body and more coming around the corner of the jail, and expecting a return to our room, I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were opened. When near the entry, Mr. Taylor called out: "Take me." I pressed my way till I found all doors unbarred, returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon or inner prison, stretched him on the floor and covered him with a bed in such a manner as not likely to be perceived. Expecting an immediate return of the mob, I said to Mr. Taylor: "This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story." I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS

BOOK OF MORMON STUDIES*

Alma Repents: "In our last lesson we learned that King Noah called his priests together to decide what should be done with Abinadi. The priests said: 'Bring him here that we may question him.' So he was brought before them. The reason why they wanted to question Abinadi was that they might confuse him, and get him to say something for which they could condemn him. But the priests did not succeed. The Spirit of God was with

*Lesson 14 of the Relief Society Course of Study—for use on the second lesson night in July. Read from Mosiah, chapters 14 to 20.

Abinadi, and he showed plainly how far they had departed from the ways of the Lord. He taught them with much plainness the laws of the Gospel, and uttered many prophecies with regard to the coming of the Saviour and the great work God would perform in future days on the earth.

"Abinadi's teachings did the priests no good. They loved their sins too well to forsake them. They grew more and more angry as his words exposed their wicked ways. The king was as angry as his priests and he gave the prophet into their hands to be put to death.

"Now there was one of the priests who was not a bad man. He was quite young and his name was Alma. He knew that Abinadi had told the truth regarding the sins of Noah and his priests. So he pleaded with the king to spare the life of the prophet and let him go in peace. But this made the king still more angry and he had Alma turned out of his presence and then sent his armed servants after him to kill him. But Alma fled and hid himself so that Noah's servants did not find him. Alma kept himself hid for many days, and while he was thus hiding he wrote the things which he had heard Abinadi teach."*

"Alma, the young priest who had fled from the servants of King Noah, repented of his sins and went around secretly among the people and taught them the words of Abinadi; and many believed the truths which he laid before them. He acted thus cautiously that what he was doing might not be known to the king.

"In time those who believed Alma's words went with him to a retired spot called Mormon a little outside the city. In this thicket Alma hid himself in the day time from the spies of the king. In the night time he came out and preached the Gospel to those who would hear him. After a while he called upon those who wished to serve God to come forward and be baptized in the waters of Mormon.

"When the people heard this invitation they clapped their hands for joy, exclaiming: 'This is the desire of our hearts.' Then Alma took Helam, one of the believers, into the water, and said: 'O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.' When he had said these words the Spirit of the Lord came upon Alma and he baptized Helam, and they came out of the water rejoicing. Then Alma took others, one by one, into the water, until he had baptized two hundred and four souls.

"After the death of Abinadi, Alma organized a church, and all who were baptized were members of it. This church was called the Church of God or the Church of Christ, and all who were afterwards baptized by the authority of God were added to this

*Deseret Sunday School Union Leaflets, August, 1898.

church. As Alma held the Holy Priesthood he ordained some of the brethren priests. These priests he instructed to preach faith and repentance and the things which had been spoken by the prophets of God. He taught the people to be loving and kind, one to another, to keep holy the Sabbath day, and to give thanks to the Lord at all times for His goodness towards them. One day in every week was set apart when the members of the church gathered to worship the Lord.

"Little by little the church grew, until it numbered four hundred and fifty members. By that time the king had learned what Alma was doing. This displeased him greatly. He said that Alma was stirring up the people in rebellion against him. Like all tyrants he was a coward, therefore he sent his soldiers to destroy Alma and the people of the Lord. But being warned by the Lord of the coming of the king's army, and not wishing to fight, they took their families, their flocks, their grain and their tents and departed. They traveled eight days in the wilderness, and the Lord strengthened them so that King Noah's troops did not overtake them. At the end of eight days they came to a very pleasant land, and there they settled and called it the land of Helam."*

Abinadi the Martyr: "After Alma had been driven from the presence of Noah, the king ordered that Abinadi should be taken, bound, and cast into prison. There he was kept three days, when he was again brought before the king. Abinadi's words were so powerful that Noah grew afraid and was disposed to release him, but the priests stirred up Noah's anger by telling him that Abinadi had reviled him. This appears to have been one of Noah's weak points. He was so used to flattery that he grew angry when any one found fault with him. So the king delivered Abinadi up to be slain.

"The officers then took Abinadi, and in the streets of Lehi-Nephi they burned him to death. While the flames were scorching him he uttered several terrible prophecies regarding the evils which should come upon those who had so cruelly robbed him of life. Then saying: 'O God receive my soul,' he fell, and his spirit passed away to God, having sealed the truth of his words by his death. All the evils that he had foretold were fulfilled to the utmost in the later history of the Nephites and Lamanites."†

QUESTIONS

1. In what way did the prophet Abinadi prepare the peoples' minds for the coming of the Messiah?
2. What were his teachings regarding Christ?—See Mosiah, chapter 14.
3. How was the truth of the resurrection taught to these people?

---

*Deseret Sunday School Union Leaflets, September, 1898.

†Deseret Sunday School Union Leaflets, August, 1898.

4. Who are they who have no part in the first resurrection?—See Mosiah, 15: 26, 27, 28.

5. Tell in brief the story of Abinadi from his birth until his death.

6. Who was Alma? How was he converted and what did he do after his conversion?

7. Tell of Alma's activity in establishing the church.

FROM THE MISSION FIELD

Release and Appointment: At a meeting of the Manchester District missionaries, held under the direction of Mission President John A. Widtsoe in the Manchester Chapel on June 20th, Elder J. Rulon Doxey was appointed President of the Manchester District to succeed Elder Kenneth A. Nielson, who was honourably released on May 19th, after serving as Traveling Elder in the Liverpool District and as President of the Manchester District.

Arrivals and Assignments: The following missionaries arrived in Southampton aboard the *Leviathan* on June 22nd; they have been thus assigned:

For the British Mission: Samuel Hill, Idaho Falls, Idaho, to the Newcastle District; Clyde L. Thomas, Lorenzo, Idaho, to the Norwich District.

For the French Mission: C. Lowell Lees, Salt Lake City, Utah; Anthony Wayne Middleton, Salt Lake City, Utah.

For the German-Austrian Mission: Melvin O. Allen, Salt Lake City, Utah; John Jay Anderson, Springville, Utah; Vernon L. Hansen, Tremonton, Utah; Ebbie L. V. Richardson, Brigham City, Utah; William H. Thompson, Cedar City, Utah; Loraine B. Whiteley, Salt Lake City, Utah.

For the Netherlands Mission: Herman DeMik, Ogden, Utah.

For the Swiss-German Mission: Eugene Bean, Salt Lake City, Utah; Talmage Young DeLange, Koosharem, Utah; Ralph W. Hurzeler, Salt Lake City, Utah.

DEATH

BOOTH—Jack Booth, three-year old son of Brother Samuel Booth, of the Burnley Branch, Liverpool District, died on May 25th, 1928.

CONTENTS

Witnesses for Joseph Smith the Prophet 401
From and Old "Star" Reader ... 406
Poetry: To Prophet and Patriarch 407
Editorials: The Martyrdom of Joseph Smith 408
Perennial Persistency ... 410
Two Minutes in Jail 411
Book of Mormon Studies ... 413
From the Mission Field 416

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN